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"Alexander needed not that the Scythians should have come to teach him his duty in a strange language: He knew from him who teaches the Scythians, and the most barbarous nations, the rules of justice which he ought to follow. The light of truth, which enlightens the world, enlightened him also; and the voice of nature, which speaks neither in Greek, nor Scythian, nor barbarian dialect, spoke to him, as to the rest of the world, in a most clear, and most intelligent language. In vain did the Scythians upbraid him with his conduct; their words struck no deeper than his ears: and God, not speaking home to his heart, or rather God speaking to his heart, whilst he heard only the Scythians, who but provoked his passions and so led him out of himself, he heard not the voice of truth, though loud as thunder, nor saw its light though it pierced him through and through."—*Malebranche's search after truth.*

A Government like our own, republican in its character, that is, directly or indirectly, depending for its constitution and acts upon

the will of the people, involves more than any other, in the merit or guilt of its laws and operations, the individual minds of the community. In many countries where the power of the rulers is the result of usurpation, maintained by force, whether this power has descended to successive generations by inheritance or not, the great mass of the people, held in fetters by their ignorance of human rights, cannot be regarded as answerable for the evils produced by its exertion. But the nature of our institutions throws upon the people of these United States, a fearful responsibility for the sins of their rulers, and in behalf of the great body of them, can offer for these sins no apology to Heaven. There is in our land, no shield spread, as there is in others, over the heads of private individuals to protect them against those

judgments which the Almighty inflicts for National crimes.

That there were admitted at its adoption, into our Federal Constitution, certain clauses, which, if intended to be permanent in their effects, are exceptionable, whether tried by the law of nature, or of God, will hardly admit of question. But in justice, both to many of those who proposed this Constitution, and of those who received it to be the bond of our union and strength, it should ever be remembered, that the question upon which (their interests being untouched by the indefensible articles,) they were called to judge, was, whether or not, a union with the States, which pronounced these articles indispensable, would produce a preponderating good. The States being all free and independent, no one could in any sense be answerable for any injustice in the legal code of another, nor can we perceive that the law of conscience could, independent of circumstances, impose an obligation upon a State, in which there was no legalized injustice to refuse to unite, for purposes of general utility, with a State in which the existence of such injustice could not be denied.

At the time the constitution of the United States was established, the necessities of our country urgently demanded a new form of Government. Unanimity in its

adoption, was justly considered as a matter of the first importance. Many of those who gave their support to the Constitution, while they saw with regret that it recognized moral wrong in the laws of some of the States, felt that circumstances were imperious, and did it with hope and expectation that this wrong would be rectified, either by the sense of duty, the influence of example, the inducement of interest, or by all combined.

"That the slave trade is contrary to the law of nature," (says the Chief Justice of the United States) "will scarcely be denied. That every man has a natural right to the fruits of his own labour, is generally admitted, and that no other person can rightfully deprive him of those fruits, and appropriate them against his will, seems to be the necessary result of this admission." Now these fundamental truths do not admit of application to the slave trade on the Coast of Africa merely, but to the whole alarming evil, which, throughout a vast portion of our land, grows with our growth, and strengthens with our strength. The inveteracy of this evil cannot change its moral aspect, nor political tendency, nor in the least, diminish the obligation to provide for it a remedy. To eradicate or remove the evil immediately, is impossible; nor can any law of conscience govern necessity.

But in the same proportion as difficulties have been augmented by the remissness of the States, have the moral obligations of the States to make exertions been increased. If the citizens of the States, in which this evil exists, deny (what we are not disposed to maintain) that Congress has the right, without their consent, to exert any direct influence upon it, we hope they will perceive the fearful responsibility they assume to themselves, a responsibility for exemption from which many conscientious men, no doubt, truly rejoice. An inward sense of justice, will unite with the claims of interest, and urge these citizens, by considerations of infinite force, to commence efforts, which must be great as they are necessary, which cannot be begun too soon, which may, nay, have been delayed too long.

We may, and do admit, that the principal guilt, and the principal duty, on this subject, belong to those States which have tolerated this evil, and even cherished it for years, while it has been committing depredations on the best interests of the community, poisoning the fountains of morality, and opening mines under the citadels of its strength, yet we, by no means, consider Congress as at liberty to remain inactive. The condition of the free people of colour demands their attention. It is solemnly bound, by a regard to

the general welfare, to afford all the facilities in its power, to such States as may desire relief from the debilitating and accumulating disease, and by exhibiting to all, the remedy, and by inviting all to apply it, show a full belief in its necessity. It is bound to do this, not only from regard to those whose prosperity is most concerned in its result, but from regard to those also, who, though at present unaffected by the evil, forget not their own agency in its introduction, and are disposed to share in the work of its removal. Especially, and most authoritatively, is it urged to the adoption of immediate measures on this subject by the sacred claims of benevolence—claims which are presented with other than ordinary circumstances, to excite compassion in favour of a large and multiplying number of human beings, whose importance, as men, and necessities, as immortals, ought not, we trust never will be forgotten by the principal Legislature of our nation.

Will any one believe, that these beings were unthought of, or deemed unworthy of notice, by the noble minds, who so generously devoted themselves to save their country when British power sought its ruin, and daring all opposition in the cause of human rights, became invincible, and with thanksgiving to the Almighty, who drew his sword in

their defence, framed our Constitution, to stand, we trust, forever, the bulwark of our safety, and the monument of their wisdom? such an opinion will be maintained but by few, who are not utterly ignorant of the characters of those men, to whom both America and the world are most deeply indebted, as well as of the sentiments which prevailed among the great actors in those trying times. It need occasion no surprise, that the American convention, fearfully apprehensive, lest the blessing acquired at such vast expense, wrested by suffering and dying patriots from the hands of tyranny, should be rendered worthless, or left to perish by internal discord, and the uncompromising selfishness of the States, should have been cautious on a subject in reference to which they might naturally deem boldness and urgency unnecessary, trusting to the good sense and equity of the few States, to which it was most interesting, to the correct opinions which some of them had publicly expressed, and to borrow the language of the Federalist, to the "prohibitory example" which had already been given by a great part of the union. Indeed the opinions expressed in private by the first men of our country, at this period, forbid the idea that their concessions were the result of indifference, and compel us to attribute them to well-meant concern

for the extinction of popular jealousies, for the security of union and tranquillity, and to the expectation entertained, that what on this subject was not demanded, the States would accomplish. Can we forget that Franklin, and Jay, and Rush, were active members of societies, for the abolition of the system of which we speak? Is it necessary to appeal to the testimony of Patrick Henry, or to the warning words of the venerable Jefferson? Said the first President Adams, in a letter to Granville Sharp, that philanthropist whose exertions for the African race, will be gratefully remembered while that race exists, "you have merited the respect and esteem of all men, among whom liberty and humanity are not disregarded, by your writings. I wish you would take up the whole of this African system, and expose it altogether." In the succeeding year, 1797, Dr. Franklin addresses the same individual in the name of a Society in Pennsylvania, in these words: "From a most grateful sense of the zeal and abilities, with which you have long and successfully defended the claims of the oppressed Africans, the Society have done themselves the honour of enrolling your name in the number of their corresponding members, and they earnestly request the continuance of your labours in the great object of their institution.—For, in

"this business, the friends to humanity in every country are of one nation and religion." Yet, though acting under the sanction of such authorities; invoking the aid of the National Government, for an object perfectly legitimate; infringing upon no rights, either of individuals or of States; proposing a measure that may render possible the removal of a people which are as injurious and dangerous to our social interests, as they are ignorant, vicious and unhappy; and their establishment as a nation, on a coast where with their own advancement, may be connected the civilization and religious instruction of unnumbered barbarians; though such are the purposes of the Colonization Society, some would ridicule it for its folly, and others denounce it for its mischief. With some, it would do too little, with others to much. Selfishness, in the view of some, directs all its movements, while others are more confident that the ungovernable spirit of fanaticism presides. But all such are either mistaken, or malicious. This Society promulgates no new and dangerous doctrines, nor does it exhibit a purpose first conceived in the breast of some solitary enthusiast, it only utters momentous truths which "the great and enlightened State" of Virginia spoke out more impressively, before our independence, and invites to the execution of a plan,

to which this same State has since repeatedly given its attention, and finally its approbation, with hardly a dissenting voice. What was the language of the House of Burgesses in their petition to the King, April 1, 1772? "The importation of slaves into the colonies from the coast of Africa, hath long been considered as a trade of *great inhumanity*; and its encouragement we have too much reason to fear will endanger the very existence of your majesty's American dominions. When we consider that it *greatly retards the settlement of the colonies, with more white inhabitants*, and may in time have the most destructive influence, we presume to hope that the interest of a few, will be disregarded when put in competition with the security and happiness of such numbers of your Majesty's dutiful and loyal subjects." The general assembly of Virginia, in 1816, after stating in their preamble, that they had repeatedly sought to obtain the same object "Resolved, That the executive be requested to correspond with the President of the United States, for the purpose of obtaining a territory upon the coast of Africa, or at some other place not within any of the States, or territorial Governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be eman-

icipated within this commonwealth, and that the Senators and Representatives of this State, in the Congress of the United States, be requested to exert their best efforts, to aid the President of the United States in the attainment of the above object."

But Virginia has not stood alone. Maryland, Tennessee, New-Jersey, Ohio, and some of the more northern states, have passed resolutions of the same import, and declaring the proposed work to be truly NATIONAL, have announced their wish to share in any sacrifices and expenditures which may be required to effect it. The man then who censures and condemns the Colonization Society, censures and condemns the most wise and conscientious, both of the living and the dead. He sets up his judgment in contravention to that of the greatest patriots, which have appeared in our country, as well as to that of our disinterested and glorious friend who fought for us in his youth, and crossed the ocean to rejoice with us, and to bless us in his age. He does more, he rejects the claims of the law of nature, and denies the obligations imposed by Jesus Christ upon this NATION. But on this subject of such immense interest, so vitally connected with all the richest blessings and highest hopes of our country, there is no time, nor place for mutual recrimination, and the indul-

gence of discordant passions. The evil which calls for the exercise of our mightiest powers, has taken a strong hold upon us; its sad consequences are manifest; its growth is astonishingly rapid; it cannot be easily flung off, or subdued in a day. Let then Congress take the African Colony, under its immediate protection, and make requisite appropriations for its regulation and enlargement. The object is NATIONAL, it demands NATIONAL means. "If a hostile army" (said General Harper) "threatened to invade any portion of these United States, would it not afford a legitimate employment for the army and the fleet? Whether it were New-Orleans or Eastport, that were threatened, would make no difference in the question.—The object would still be national, and the national force would be called forth to meet it. I ask then whether the existence of one or more of the States, is not a national object? And whether an evil threatening that existence is not a national evil? I need not prove it,—to those who reflect at all, it cannot but be self-evident. To the national government, then, let us address ourselves." If Congress has no right to save a State against its will, it is most sacredly bound by every law, to exhibit the means, if such exist, by which such State may secure its own salvation.

There is a law, written upon

the human heart. It may be obscured, for a time may be hidden, we may argue against it, and deny it in practice, but it was written by the finger of God, the mental eye must anon read its characters, and the soul yield homage to its heavenly worth. It dwelt in the bosom of the wandering Scythian, as well as in the breast of Macedo-

nia's King. Its truth, justice and immutability, are like the attributes of God. In behalf of our Institution, this law presents its claims to all the citizens of the United States; they may, we trust will be cancelled. Let each individual OBEY this law for HIMSELF, and the nation will do its duty.

REVIEW

OF GRAY'S TRAVELS IN WESTERN AFRICA.—Continued.

Such was the state of affairs when Major Gray took command of the expedition, in November, 1817. After making a proper selection of persons disposed to proceed on this adventurous attempt, and obtaining the requisite supplies, he, with his companions, sailed in a Colonial brig from Sierra Leone, to the Gambia. On landing at Bathurst, it was ascertained that more beasts of burden would be indispensable; nor was it until the 3d of March, that an adequate number of mules, horses, and camels were purchased. Many of our readers will probably be gratified with some account of the Colonial establishment of the British Government in the Gambia.

"The town of Bathurst is situate on the south-eastern extremity of the island of Saint Mary's at the mouth of the river Gambia, and lies in 16°. 6'. 3" western longitude, and 13°. 28'. 20" northern latitude. The greatest extent of the island is about four miles from w.w. to

e.s.e. but its general breadth does not exceed a mile and a half, in some places much less. The surface of the island is a low plain, with a slight descent from the north and east sides towards the centre, where, during the season of the rains, it is much inundated. Its north-east shore, on which stands a part of the town, is not more than twelve or fourteen feet above the level of high-water mark. The tides, however, are very irregular, and are much influenced in their rise and fall by the s.w. and s.e. winds.

The settlement, although in its infant state, has made a most rapid progress in improvement. Many fine substantial government buildings have been lately erected, and the British merchants resident there, have vied with each other in the elegant and convenient arrangement of their dwelling-houses and stores, all which are built with stone or brick, and roofed with slate or shingles.

The soil of the island is a red or light coloured sand, with little appearance of clay or mould, but its having furnished the natives of the adjacent country, and the inhabitants of a small town which formerly stood on the island, with rice, previously to our taking possession of

it, I am satisfied it would, by proper management, bring all the productions of the country to perfection; and, no doubt, be rendered as congenial to the culture of some of our garden vegetables as Senegal or Sierra-Leone.

The edges of the creek which intersect the island, and the low grounds about them, are thickly covered with mangroves, which are rapidly decreasing in being turned to advantage for fuel both in the houses and for the burning of lime. The palm tree, the monkey bread, or baobab, and several other kinds of large tree, are thickly scattered all over the high grounds, and with an abundance of shrubs and ever-greens give the place a cool, refreshing, though wild appearance.

Sarah Creek, so called by the natives, is from twenty-five to forty yards wide, and at ebb tide contains no less than seven feet water in the shallowest place, many places having twelve and upwards, with a bottom of hard sand and clay.

Crooked Creek, which is about the same breadth, has only two feet water at its mouth during the ebb, but its general depth in other places is from three to six feet.

Turnbull Creek is likewise very shallow, having in no place more than five feet water. It is possible that much benefit might result from so shutting up the mouth of the Newt and Crooked Creeks, and the one adjoining the latter, as to prevent the high flood-tides in the rainy seasons from entering them, as it would, if effectually done, reclaim from inundation and its consequent bad effects, a large space in the almost immediate vicinity of the town. But it remains to decide whether the ground about them is lower than high-water mark, in which case it would be impossible to remedy the present evil in any other

way than raising the level of the surface, a work that would be attended with considerable expense and difficulty.

That this infant colony has answered, nay, exceeded the most sanguine expectations of all concerned, is strongly proved by the very great and rapid increase of its population, not only by the considerable augmentation of the number of British merchants, but by an immense influx of the inhabitants of Goree, who not finding employment under the French Government there, and being excluded from the trade of the Gambia, except through the medium of Saint Mary's, or a small factory belonging to the French at Albreda (than which they are not allowed to go higher up the river) are daily emigrating to Bathurst.

The troops, inhabitants, and merchants are abundantly supplied with beef, mutton, poultry, fish, fruit, milk, butter, palm-wine, and all the African vegetables, by the natives of the surrounding towns, who feeling the advantage of such intimacy with the settlement, flock to it in great numbers, and consume a large proportion of the European articles imported into the colony.

Gold, ivory, bees-wax, and hides, are brought thither in considerable quantities by the natives, traders, and the inhabitants of Goree who have settled there, and are annually shipped for England by the British merchants; fine timber of the mahogany kind has been found on the banks of, and islands in the river, and has likewise been sent to the home market, where, I believe, it has met with some encouragement.

The town of Kawour, in the Salum Country, a little distance up the Gambia, contains from 500 to 800 inhabitants. The soil is

represented as good, composed of a mixture of brown mould and light coloured sand. The huts are constructed of cane, reeds and long dry grass, and are very neat and comfortable. The natives are a mixture of Jaloofs and Soosoos, and are a peaceable inoffensive race.

"We lost one of our native soldiers in consequence of a slight cut in the hand which caused mortification; the existence of which, and of cold spasms and rigours, deterred Mr. Dochart from performing amputation."

The fact here mentioned is interesting, inasmuch as it shows the danger of wounds in the African climate. One person has died at the American Colony, from mortification, occasioned by the extraction of a tooth; and the Colonial Agent has been brought near to death by the same operation.

"The country in the immediate vicinity of the river, is very low, and bears the evident marks of inundation during the rains. It is much wooded, some of which is large, and no doubt fitted for general use.

"The hippopotamus and alligator are to be found in great numbers in the river, and are hunted by the natives, who make use of their flesh as food, and consider it a delicacy. The river swarms with a great variety of fish, but the natives are either unacquainted with the proper mode of taking them, or too indolent to take advantage of so valuable a supply, at least to the extent they might."

Soon after leaving this place,

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they ascended a range of hills running parallel with the river, covered with long dry grass; the soil composed of a red compact clay, light sand of the same colour, and large masses of red sand-stone. In this region a few human beings were found of a dark copper colour, with little clothing, and represented as subsisting principally on milk and corn, which is obtained in exchange for butter from some neighbouring tribes. Their religion is Mahomedan.

"Like all other pagans, they are very superstitious, and wear a great number of grigres, or charms, round their necks, arms and legs. They are inordinately fond of red cloth, which they make use of in covering those charms. Their weapons are long spears, bows and arrows, and occasionally a long gun. They are good marksmen with all these, and seldom throw away a shot; but this arises more from the difficulty they find in obtaining powder, ball, and small shot, than from any dislike to miss their mark.

"We also visited the town of Yanimaroo. It is beautifully situated at a short distance from the river side, on an elevated spot, thinly sprinkled with large shady trees of the mahogany kind, and interspersed with evergreens and other shrubs, and a great number of that kind of palm from which is extracted the palm wine.

"There are, on the banks of the river a little above Yanimaroo, a great number of the self-consuming tree. We never saw any of them on fire, nor yet smoking, but their appearance would lead a person to suppose they had been burnt.

"On our arrival at Kayaye, we landed our men, animals, and baggage, and encamped on an elevated spot between the river and the town, which are distant from each other about half a quarter of a mile."

The town of Kayaye is insignificant, though the residence of a British merchant. The neighbouring inhabitants are a mixture of Mandingoes and Soosoos, and are a shrewd, active, trading people. Caravans frequently stop here on their way to the settlements on the coast.

"The dress of these people is far from being inelegant or inconvenient: the men wear on the head a white cotton cap, very neatly worked with different coloured silks or worsteds; a close shirt of white cotton, with short sleeves, next the skin, covers the body from the neck to the hips, and is surmounted by a very large one of the same material, with long loose sleeves, not unlike a surplice; this descends below the knees, and is embroidered, in the same way as the cap, about the shoulders and breast. The small-clothes, which are very roomy above, descend about two inches below the knee, where it is only sufficiently large not to be tight. This part of their dress is generally blue. They wear their hair cut close, and make use of none of the grease or rancid butter of which the Joloff men are so lavish. Sandals or slippers protect their feet from the heat of the sand, and from thorns; and complete the catalogue of their wardrobe.

"The huts and yards of these people are extremely clean, and, although small, are comparatively comfortable. The walls of both are, for the most

part, composed of split cane formed into a sort of wicker work resembling hurdles. The roofs of the former are conical, and covered with long dry grass, fastened on with a small line made from the inner bark of the monkey-bread tree. On the whole, their houses have a very neat appearance.

"The amusements of these people are confined to dancing and music, which take place almost every fine evening at a late hour, in the centre of the village, where, when the moon does not afford them light, a large fire is made for that purpose.

"The young of both sexes, dressed in their gayest attire, attend on these occasions; a ring is formed by them and the spectators, and the former dance in regular succession by pairs. The instrument which accompanies this dance is called a ballafo, and affords better music than might be expected from such rude materials. It is played on with two small sticks, by a man who sits cross-legged on the ground, and is accompanied by one or more small drums.

"I also observed here a sort of amusement, or rather inquisitorial exhibition, called by the natives Kongcorong. It was thus: a man, covered from head to foot with small boughs of trees, made his appearance in the afternoon near the town, and gave notice to the young women and girls that he would pay them a visit after sunset. At the appointed time he entered the village, preceded by drums, and repaired to the assembly place, where all were collected to meet him with the music and singing. He commenced by saying that he came to caution the ladies to be very circumspect in their conduct towards the whites, meaning the men of the expedition, and related some circumstances, with which he said he was acquainted,

little to their credit:—but, as it was his first time, he would neither mention names, nor inflict the usual punishment, namely, flogging. He, however, would take advantage of the first opportunity which they would be imprudent enough to afford him.

“All he said was repeated by the girls in a sort of song, accompanied by the music and clapping of hands. Every one who had any thing to fear from his inquisitorial authority, made him a present; and I observed that not one of the girls withheld this proof of their fear of his tongue, or of their own consciousness of guilt. He remained with them until near midnight.”

The king of Katoba, in whose dominions Kayaye is situated, resides about twenty miles distant from that place, and is described as wretchedly poor, and intolerably addicted to intoxication. The soil of the country is composed of an ocre-coloured clay, with small fragments of ferruginous stone. Some eminences are almost entirely of rock, which, according to the natives, contains a large quantity of iron, more malleable than that which they obtain from the English. As the object of the expedition, was to proceed to Sego in the Bambarra country, and thence to Tombuctoo, Bon-ama, a Mahomedan priest, was engaged on account of his influence to accompany it, and it was conducted by Lamina, a Sego guide, who insisted upon the necessity of proceeding through

Woelli, Bondoo, Kasson, and Fool-edoo, this being pronounced by him the only safe course.

The expedition set off from Kayaye on the 25th of April. Nothing important of this day is recorded, except that one of the horses died (though they moved but at the rate of two miles an hour,) and the chief of a village refused to permit them to draw water from his wells. The country around is described as having marks of cultivation. “There were some extensive cotton and indigo plantations, and although no rain falls at that season, they looked green and well. The soil, though sandy, appeared good, and well fitted to produce all tropical grains, vegetables, &c. in perfection.” They proceeded the next day over a “beautifully wooded country,” producing the cotton tree, which resembles the horse chesnut, except that it is covered with large sharp protuberances in the shape of thorns.

“It produces a quantity of silky cotton, in pods of an oval shape, about five inches long and four in circumference; these burst when ripe, and contain each about half an ounce of this cotton. The natives do not make any use of it; they prefer the common cotton, from which they manufacture all their cloths.”

The following account of Coonting, a town a little further up in the interior, is interesting.

"Coonting is a considerable town, partly surrounded with a mud wall, about six feet high. It is in three divisions, each separated from the other by a clear space of about two hundred yards, in which stand some fine large evergreen trees, in whose shade the natives spend the most part of the day, engaged in conversation, playing a game somewhat resembling draughts, at which they are very clever, and sleeping, a very general recreation in that country. Here also is held the assembly of the head men and chiefs, when any matter of importance requires their attention. Each of these divisions is governed by a head man, who is under the control of a chief, subject to the king of Katoba. The town is pleasantly situated in an extensive plain, and bears the marks of cultivation to a considerable distance, surrounded on all sides, except the SW. by gently rising hills covered with wood. The town is plentifully supplied with water of a good quality, from wells nine fathoms deep, at the bottoms of which is a stratum of solid rock.

"Here we decided on waiting the arrival of Mr. Partarrieau with the camels, as the place afforded an abundance of forage and water for the animals; and an opportunity of procuring a small quantity of rice, pistacios, cassada, and small beans, for ourselves. The chief priest of the town paid us a visit, making a present of a fowl and two bottles of milk, or, as they call it, giving us service, that is, a complimentary visit, which we returned in the evening. We found him seated in a large circular mud hut, surrounded by about twenty-five boys, from the age of seven to fourteen, learning to read and write Arabic. The Koran was the only book from which they were taught, and their education was generally considered com-

pleted when they could read and expound any passage in it. The most of the people there are Mahomedans."

Proceeding forward over a "Country beautifully diversified" they passed several small towns, at one of which they found dyeing with indigo carried on to some extent. Over a creek which is "about two hundred and sixty feet wide, four feet deep, with clay and mud bottom, they found a cane bridge supported by two rows of forked stakes, on which are laid cross pieces; these are covered with small pieces of bamboo, which, further strengthened by being interwoven with the smaller branches of the cane, affords a safe, though shaking passage for two or three people on foot." The animals now daily perished, which seems unaccountable, unless as we suspect they were not very mercifully treated.

On the 3d of May they reached Madina, the capital of Woolli, which is thus described.

"Madina is a respectable walled town, containing about two hundred and fifty huts, and from eight hundred to a thousand inhabitants, all Sonikeas; it is the capital of the kingdom of Woolli, and the residence of the king. Outside the walls is a strong stake or palisade fence, about five feet high, which gave to the place the appearance of a large fortified redoubt. The interior of the town was beautifully shaded with large trees of the fig and palm kind, and altogether had a very good outward appearance.

There are three gates to it; two in the north, and one in the east, which are shut every night. The interior of the town does not at all accord with its external appearance, being filled with small round grass, and mud huts jumbled together without any regard to order or regularity, and between which are heaps on heaps of filth of every description. The house of the king is separated from those of his subjects by a mud wall about nine feet high, and stands nearly in the centre of the town; that of his son, and some of the chief men are similarly inclosed, but the walls of the latter are not so high. Two wells situate within the wall at the east end of the town, of tolerably good water, supply the inhabitants with that necessary article in sufficient abundance. The ground, to the extent of half a mile all round the town, was cleared, and bore the marks of cultivation. A few large shady evergreen trees, scattered over this plain, relieves the otherwise fatiguing prospect of such an extent of arid surface. At a short distance to the south, lay a large Bushreen town, called Barra Cunda, which might contain from one thousand to one thousand five hundred inhabitants, and was surrounded by a slight stake fence, interwoven with thorny bushes, which is the only defence the followers of Mahomet in this country adopt. This arises from their not engaging in war, and never meeting with any other attack from an invading army than on their provisions, with which they are in general abundantly supplied, being more industrious and more abstemious than the Pagans; a large proportion of whose corn, rice, &c. goes in the purchase of inebriating liquors. The dress of the latter also is neither so good nor so cleanly as that of the former, which is, almost invariably, white or blue. The Sonikeas are careless about

their dress, or persons, and what with smoking, drinking, and dirt, they are the most filthy set we ever saw.

"We observed, hanging on a stake, outside the walls of the town, a dress composed of the bark of a tree torn into small shreds, and formed so as to cover the whole body of the person wearing it, who is a sort of bugbear, called Mumbo Jumbo, that occasionally visits all the Mandingo towns, for the purpose of keeping the married women in order. I have been told that the husband who has occasion to find fault with one of his wives, for here every man has as many as his circumstances will admit, either puts on this dress himself, or gets one of his friends to do it, and having made known his intended visit to the town, by shrieking and howling in the woods near it, arrives after sunset at the assembly place, where all the inhabitants are obliged to meet him, with music, singing, and dancing, which continues for some hours, and terminates by his seizing the unfortunate woman, and flogging her most unmercifully in the presence of the whole assembly, who only laugh at this horrid performance. We have never had an opportunity of seeing this ourselves, but have heard it from so many, and with such corroborative exactness of description, that we have no doubt of its existence to a much greater extent of blind savage superstition than has been described to us."

Madina is called by major Gray a nest of thieves. The party here were pillaged of many things, and threats were offered by the king to force them to make a more valuable present, than their means would allow. The expedition, owing to the indisposition of some of its number, and to

other difficulties, was compelled to stop a day at a small village, called Kussaye, which was left however on the 9th of May, and on the tenth it passed the ruins of what had a year before been a beautiful town, surrounded by a plain bearing the marks of cultivation, but which had been destroyed by the people of Bondoo in a plundering excursion, and its inhabitants either killed or made slaves, "a fate, major Gray remarks, but too common in this country, where the strongest party always finds an excuse for making war on the weaker, not unfrequently carrying off whole towns of miserable inoffensive beings, without either any previous intimation of their hostile intentions, or indeed any cause given to those wretched objects, of their avaricious encroachments. On all such occasions the only object is money as they call it, and in this they succeed by selling their unfortunate fellow-creatures, and, what is still more unnatural, their compatriots, to slave-dealers."

"A multitude of ideas, bringing with them the conviction of how much Englishmen, and indeed all civilized nations, are favoured by Divine Providence, in enjoying freedom and security against such unwarranted and barbarous practices, rushed on my mind, as we surveyed the silent and awful remains of some human bodies which lay outside the walls of this once respectable and no

doubt happy town, the inhabitants of which were torn by unrelenting savages from that native spot, so dear to all mankind. Even the strongest ties of nature riven asunder, and all this to gratify the brutal desires of some neighbouring tyrant, or to enrich a set of savages, who are daily exposed to a similar fate themselves, at least as long as they can find people ready to purchase their unnatural booty."

The last town in Woalli, is "Sandsanding, small but beautifully situated on an eminence, surrounded by high grounds, through the valleys of which winds a branch of the Gambia, now nearly dry; its banks are covered with cane, acacias, and mimosas, which afforded an agreeable shelter from the intense heat of the sun." A little beyond this place major Gray "discharged corporal Hallop, a native of Woalli, who had been sold as a slave, when very young, and liberated by some of the British cruisers on the coast. He had met his mother at Madina, and now bidding a cordial farewell to his companions, returned to gladden the heart of one, who no doubt looked upon her son, as though risen from the dead."

Major Gray observed at Sabee, a small village in the Bondoo Country, through which runs a small stream, called by the natives Neerico, that on the banks of this stream a "sort of tobacco was

cultivated, which the inhabitants manufacture into snuff. They also cultivate a larger kind, more resembling the American tobacco in size and colour: this bears a white blossom, and when dried is used in smoking." The manner in which rice and corn are produced in this country, is thus described:

"Little trouble is indeed necessary in this country for the purpose of cultivation; the ground is merely cleared of the old corn stalks, and such weeds and young wood as have sprung up during the dry weather; all which are burnt, and the ashes strewed on the surface. Small holes are then made in the ground, distant from each other about a foot or eighteen inches, and two or three grains of corn dropped into each, which is filled by pushing a portion of the earth and the ashes before mentioned into it. In this state it remains, until it arrives at about two feet above the surface, when the ground between is hoed up and cleared of weeds, a process which takes place as often as the growth of the weeds renders it necessary, and which in this country, where vegetation is so rapidly going on during the rains, grow apace."

Major Gray encountered many difficulties as he proceeded on his march for Boolibany, the capital of Bondoo, owing to the indisposition of his companions, the loss of animals, and especially from the incessant efforts of the natives, to deprive him of every thing upon which he depended for a subsistence. Of their importunity, duplicity, and falshood, he thinks it

next to impossible for a stranger to form a conception. We conclude our extracts for the present with an account of Boolibany.

"Boolibany, the capital of Bondoo, stands in an extensive plain at the foot of a range of rocky hills, which are distant from it about a quarter of a mile east: to the west, the dry bed of a considerable torrent winds along the plain, and, in the season of the rains, conducts the water, which descends in a thousand streams from the hills, to the Falune and Senegal.

"Here is the residence of the king, or Almamy, but it is by no means so large a town as we expected to see in the capital of so thickly inhabited a country. The number of souls does not exceed fifteen or eighteen hundred; the greater number are either the relatives, slaves, tradesmen, or followers of Almamy, or those of the royal family.

"The town is surrounded by a strong clay wall, ten feet high and eighteen inches thick; * this is pierced with loop-holes, and is so constructed that, at short intervals, projecting angles are thrown out, which enable the besieged to defend the front of the wall by a flanking fire, and answers all the purposes of defence, where nothing but small arms is made use of.

"The gates, of which there are five and some of the intermediate parts of the wall, are surmounted by small embattled turrets, nine or ten feet square; those are likewise pierced with loop-holes, and give to the place a better fortified appearance than any town we had before seen.

"Within these outer walls, at the west

* It was, when we saw it, in bad repair, not having been rebuilt since it was partly destroyed by the Kartan army in 1817.

end of the town, and surrounded by stronger and higher ones of the same materials and form, are the palaces of Almamy, his son Saada, and his nephew Moosa Yoro Malick, all joining each other, but having no internal communication.

"The mosque, by no means a good one, stands in an open space in the south-west end of the town. It was in very bad repair, being nearly destitute of thatch. It is a large oblong clay building lying east and west, the walls about nine feet high, and the roof, which is composed of rough timber, is supported in the centre by three strong forked stakes, about eighteen feet high. The ends of this roof extend five or six feet over the walls, on which it rests, and is there supported by forked stakes five feet high, forming a sort of piazza. Public prayers are performed in it five times a day, with the greatest apparent devotion.

"The town is divided by streets, or more properly lanes, which are very narrow, dirty and irregular. The outside of the walls too, in consequence of the want of public places of convenience, is nothing but a continued heap of filth, which emits, particularly during the rains, an overpowering and unpleasant effluvia.

"The huts or houses are of different forms: some, entirely composed of clay and rough timber, are square and flat

roofed; others are round, having the walls of the same material as the former, but are covered with a conical roof, formed of poles and thatched with long dry grass; the third and last are entirely composed of wood and dry grass, in the form of a half square. The doors of all are inconveniently low, particularly the latter, which is rendered the more unpleasant by its serving, at the same time, as door, window, and chimney.

"Those of Almamy, his son, nephew and some of the princes, display the same variety of form, and, with the exception of being larger, are equally inconvenient. The interior of each of these palaces may contain about an English acre, divided, by low clay walls, into several small courts, in some of which are the chambers of their wives and concubines, and in others the magazines of arms, ammunition, merchandize, and corn. The exterior walls are about thirteen feet high, and are lined, nearly all round inside, with a range of square clay hovels, serving as cooking places, stables, slave rooms, and other stores, all which have flat roofs, where, in case of attack, a number of armed men, the best marksmen, are placed, and being there defended by that part of the outside walls which rises above the roofs, in form of parapets, they can do much against an attacking enemy."

(To be Continued.)

From the Boston Recorder.

FROM A CORRESPONDENT IN VIRGINIA.

MESSRS. EDITORS,—You will confer a favour on some of your subscribers, by giving a place in the Recorder and Telegraph to the following resolution of the

General Assembly of the Presbyterian Church, adopted in 1818, on the subject of Slavery and the Colonization Society.

"The General Assembly of the Presbyterian Church, convened in Philadelphia, June, 1818, having taken into consideration the subject of SLAVERY, think proper

to make known their sentiments upon it to the churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin, that "all things whatsoever ye would that men should do to you, do ye even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice or humanity. Such are some of the consequences of slavery—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is al-

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ways exposed often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their *brethren* of mankind, (for "God hath made of one blood all nations of men to dwell on all the face of the earth;") it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest and unwearied endeavours, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

We rejoice that the church to

which we belong, commenced, as early as any other in this country, the good work of endeavouring to put an end to slavery, and that in the same work, many of its members have ever since been, and now are, among the most active, vigorous, and efficient laborers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a *great, and the most virtuous part* of the community abhor slavery, and wish its extermination, as sincerely as any others; but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent, alike, with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and if possible, to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare *truly and indispensably* demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipa-

ting them in such a manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter, by no other consideration than an honest and impartial regard to the happiness of the injured party; uninfluenced by the expense or inconvenience which such a regard may involve.—We therefore warn all who belong to our denomination of Christians, against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish the evil.

And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves, whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavours, to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery, and of the duty indispensably incumbent on all Christians to labor for its complete extinction, we proceed to recommend (and we do it with all the earnestness and solemnity which this momentous subject demands) a particular attention to the following points:

1. We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the *holders of slaves*, as giving an unequivocal pledge of their desire to deliver themselves, and their country, from the calamity of slavery; we hope that those portions of the American Union, whose inhabitants are, by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

2. We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves, in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the Gospel, when they have opportunity; by favouring the instruction of them in Sabbath Schools, wherever those Schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that as it is incumbent on all Christians

to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

3. We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and, as far as possible, to prevent all cruelty of whatever kind, in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the Church.—And if it shall ever happen that a Christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will and inclination, it ought immediately to claim the

particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent,

and make all the reparation in his power to the injured party.

Passed by the *unanimous* vote of the General Assembly of the Presbyterian Church in the United States, and signed by their order, by J. J. JANEWAY, *Moderator.*"
Philadelphia, June 2, 1818.

AFRICAN SCHOOL.

The Board of Directors of the African School at Parsippany, N. Jersey, have made a report to the Synods of New-York and New-Jersey, recommending an important change in the plan of that Institution. They state, that efforts to obtain funds for the school in its present state, have been vain; that the insensibility to the worth of virtuous and enlightened character, among the people of colour, renders it necessary that education, to be of high benefit, should be commenced early in life, and that the exigency of the times demands an Institution more enlarged and better endowed, to prepare coloured men for civil offices in Liberia and Hayti, and to fit them to instruct others in science and religion:

"The board take the liberty of urging the following, among many considerations, that bear, as they conceive, with peculiar force upon the Synods of New York and New-Jersey, in view of the proposed improvement of the plan for the education of our African population.

"The States in which the Synods are located have done much in legislation to emancipate their slaves. A few years will consummate the hope of philanthropy as to one grand step in her progress, and leave not a soul in bondage within our borders. But this will be only a preliminary step; for, while the reproach of the name is taken away, the debasing and corrupting influence of slavery will remain to degrade this long afflicted people. Indeed, from the results of the manumission system, we are almost led to believe that to extend mere freedom to the slave, is like the tender mercies of the wicked. You set him loose upon society to act for himself, with no qualifications but a freedom paper; when to all the practical purposes of useful life he needs a guardianship more than infancy; and if his ignorance does not perpetuate degeneracy, the deep rooted prejudice of the whites, that separates him from all communion in social and civil intercourse, will fix him in hopeless despondency. And shall we then, after our civil rulers have yielded to the desires of humanity and broken off the shackles from the body—shall we without another struggle leave the benighted soul in darkness and the shadow of death?

"Experience has demonstrated that

no system of amelioration for them can possess any energy unless it be exclusive. They are emphatically a separate people! They must be trained and educated by themselves; and it is the dictate of the soundest wisdom to deal with them as they are. Let them so understand us—that we are instructing them not for our society—not to form our magistrates or legislators; but preparing them to go home.”

“The Committee to whom the consideration of this report was referred, introduced the following resolution, which was passed unanimously:

“*Resolved*, That the African School be continued—and that the Board of Directors be instructed to digest a more extensive plan of operations for the school, and report thereon at the next stated meeting—And that in doing this they be at liberty to correspond with the Board of Managers of the New-Jersey Colonization Society, or such individuals as may feel interested in the welfare of the Africans, as to the Board may seem expedient.”

In consequence of this Report, the Synod of New-York passed several similar Resolutions, of which we insert the following:

“*Resolved*, That the Board of Directors, to be appointed by the Synods, be authorized to open a correspondence with such individuals and bodies of men, and to adopt such other measures as to them may be thought expedient, with a view to the more extended and efficient instruction of the African race; and that in this enterprize, they have the hearty approbation of this Synod.”

“The Directors chosen on the part of the Synod of New-York are,

REV. ROBERT MCARTEE,
ELIHU W. BALDWIN,
LORING D. DEWEY,
MR. THOMAS MASTERS,
DR. THOMAS WEED,
MR. JOHN R. MURRAY;”

This school is one of those objects, which we think has an urgent claim for aid upon all the charitable and Religious. The resurrection of a race long morally and intellectually dead to the light of knowledge, hope and virtue, is not a matter to be despised by a generous soul. From the darkest shades of its present existence, a voice is heard, the tone of which is thrilling to every feeling heart. “Watchman, what of the night?” and is there none of those who have themselves been cheered by the day spring from on high, to answer—“The morning cometh.” Affluence may make itself richer by its donations to such a purpose, laying up durable wealth, in the kingdom of Heaven, and securing an interest, which will accumulate in funds not to be corroded, and never to perish. We have reason to hope, that the bequest made by Gen. Kuscusko for the redemption and education of African Slaves, may be in some way applied for the enlargement and support of this school, and perhaps the name of this noble friend to a people whose friends have been few, shall be associated with an institution for their benefit, durable as the liberties or mountains of our country, and bright as the discoveries of Bacon.

EXTRACT FROM NILES' REGISTER.

"And what are state rights—and what is it that can define them, unless through the force of public opinion? The local authorities of the six eastern states contended, in 1813-14, that the rightful command of the local military force was vested in such local authorities, though the U. States was at war, and a part of the territory of one of those states was in actual possession of the enemy. The great and enlightened state of Virginia, which cannot be suspected of a disposition to enlarge the powers of the general government, has several times, and especially in 1816, solemnly passed certain resolutions, urging it upon the government of the union to provide a place for the colonization of the free people of colour and such others as might thereafter be emancipated—and the idea of providing such a place, naturally and inevitably, involves the idea of a right to establish, defend and protect it, with the public money and the public force—and yet we see that in Georgia, and perhaps in some other states, the simple *opinions* of two individuals, Mr. King of New-York, late of the senate, and Mr. Tucker, of Virginia, late of the house of representatives, have been regarded as being so much like treason against the rights of the state, as to merit an appeal to the sword in support of those

rights—notwithstanding the slaveholding states of Maryland and Tennessee, and, I believe, some others, have approved the proceedings of Virginia, and passed similar resolutions, in respect to a colonization of the free people of colour—a species of population which "the general welfare," as well as the charitable hope of benefiting a degraded class of our fellow men, induces us to provide for the removal of. State rights, in the opinion of the eastern members of congress who opposed the tariff, were jeopardized, or, at least, the provisions of the constitution strained, in levying duties for the protection of labor and property vested in the business of manufacturing—but the like protection of labor and property vested in commerce or the fisheries, was in perfect harmony with the rights of the states and the provisions of the constitution! And so we go on—and it is very manifest, that if the pretensions of *all* who support state rights were admitted, the general government would be dissolved, from not possessing sufficient power for its own preservation, and the states would necessarily proceed to quarrelling and fighting with one another.

The matters stated above are referred to only by way of example. A number of other like cases might be mentioned, but it is un-

necessary. They are mainly noticed to shew the force of what is said at the beginning of this article—to wit, that the contentions of adverse politicians and the consequent delusions of the public mind, are, at least, equally dangerous to the rights of the states as the acts of the congress of the United States, made up of the representatives of the people and immediately responsible to the judgment of their fellow citizens, freely expressed at the polls. "It is better," said Paine, "to go

to the place of voting than the field of battle." Happy, indeed, is it for this nation, that public opinion is more powerful for the correction of error than ever was the bayonet—and that the system of our government, is such that great abuses cannot exist for any considerable period of time. A political revolution and entire change in the policy of the administration, may be brought about at pleasure, by the magic power of the ballot, and without violence."

THOUGHTS.

*Bonus animus nunquam erranti
Obsequium adcomodat.—Juvenal.*

If the laws of that Society in which we live, sanction any thing, which in its origin and perpetuity is condemned both by the laws of conscience and of God, but which admits only of a gradual removal, except by the production of a greater evil, still its necessary temporary existence, ought to possess no offensive attributes which are unnecessary, and if, through the error of this Society, it has been left to individuals to decide concerning most of the particulars of its existence, no one, without criminality, can take advantage of this licence to violate the mandates of humanity and religion. Even if the Society can be exculpated from blame, for having given to its

individual members, a trust so important as the regulation of these particulars, no one can regard himself on this account, as without law, but under the solemn obligations of christian duty. For his conduct in this matter, as for his personal character, and private and domestic habits, he is to be tried before the court of Heaven. He will not there find, for any injustice towards those in his power, for inattention to their moral wants, or for the voluntary dissolution of their kindred ties, the permission of his country, or the influence of example, a sufficient apology. It may possibly perhaps be *right* for Society, to allow of an action, which for many members of this Society it may be extremely *wrong*

to perform. But no human being can ever be justified in doing to others, as he would *not* that others should do to him.

Quis enim virtutem amplectitur ipsam
Premia si tollas.—*Idem.*

That the best minds entertain a love to virtue independent of its rewards, we question as little, as that they are animated, and advance more rapidly in its path, by their stimulating power.

The divine injunctions are addressed to our interest as well as duty, and it cannot surely be unlawful to admit the influence of motives which God has thought proper to exhibit; nor ought he who would reform mankind, ever to forget that by the cultivation of mere worldly virtues, we are preparing the soil for better fruits, and that it is rather in the enlightened and disciplined nature, than in the dark and rude, that the

seeds of christian knowledge may be expected to germinate, and produce an abundant harvest. But to look for the virtues of the world, such as industry, frugality, patriotism, and the love of honourable character, where there exists no hope of their rewards, is as vain and preposterous, as to expect a crop where we have not sown, or to search for a flower-garden amid eternal snows. The immortal Amaranth may, indeed, spring up at any season, in any soil and under any sky, but its beauty is seldom seen, except where care has mellowed the ground and the sun shot his enlivening rays. To speak plainly, to expect virtues either moral or religious from minds bound in servitude, is irrational, and he who feels concern for the improvement of our nature, cannot be the enemy of Freedom.

COLONIZATION SOCIETY OF NEW-JERSEY.

The proceedings of this Society, at its annual meeting in July, as detailed in a pamphlet, published soon after that time, prove that its distinguished members have applied themselves to the cause of our Institution, with comprehensive views, and the best feelings. Robert F. Stockton, Esq. the president of the Society, opened the meeting by

a short, but appropriate address, in which he spoke with great feeling of the decease of two individuals, Gen. Harper and Mr. Caldwell, eminent for their exertions in the African cause, and the influence of whose example will, we trust, be as imperishable as their honours. The speeches delivered on this occasion, abound in just sentiments, expressed in select,

and sometimes, powerful language. We give the following extract from the Report of the Society :

"Divine Providence has evidently smiled on the exertions of the parent Society. At its first formation, its warmest friends and promoters did not anticipate the results that have already appeared. In their cool and deliberate calculations on the probability of success, they came to the conclusion that it would probably be a great number of years before any thing very efficient would be done; but believing that their plans were good and their object noble, they pressed forward, and now they see a flourishing Colony on the African coast, planted by their instrumentality, and have the unspeakable satisfaction of being able to announce that God has met the Colonists on those distant shores with his blessing—has poured on them his Holy Spirit—and that many of them are hopefully the servants and followers of the Almighty Redeemer. Let the glory be ascribed to Him who has the hearts of all men in his hands and can turn them as he pleases. Rays of celestial light, emanating thence, will, we hope, eventually spread over the gloomy soil of Africa, and make the wilderness blossom like the rose.

"A correct knowledge of *facts* relative to the plan and prospects of Colonization Societies, is in the opinion of the Managers, all that is necessary to recommend the whole subject to the patronage of the wise and good, in every section of our country."

The extracts which we shall be permitted to give from the speeches at this meeting, must be fewer and shorter than from their merit, we should desire. After speaking of the great evils which result from our coloured popula-

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tion, Lucius Q. C. Elmer, esq. expresses the following sentiments :

"It is indeed, the great excellence of the Colonization Society, that its influence, connected with more powerful agencies, will carry through a magnificent project, acknowledged by all to be in the highest degree commendable; and that if obliged to rely upon its own energies; resolution and activity will enable it to accomplish much good. If it cannot succeed in freeing this country from the living pestilence of a numerous black population, still it may reduce their relative proportion, and improve the character and condition of those that remain. It may open to the rising generation of free blacks, a distant prospect of acquiring reputation, and rank, and character, and it may stimulate them to exertions to redeem themselves."

Peter D. Vroom, esq. of Somerville, observed, "we are bound to aid this cause, as men, as citizens, and as christians:—

"We are bound as citizens—

"All men are by nature free and equal. This axiom which nature has inscribed on our hearts, is written as with a sunbeam on the great Charter of our National Rights. That which we profess it becomes us to practice. In this respect, our duty, though arduous and delicate, cannot be mistaken. We are required to devise some means whereby the political evil which we have inherited may be corrected; and a foul—unseemly stain washed from our national escutcheon. Duty to the coloured population of our country calls loudly for it. Duty to ourselves demand it.—We may now deliberate in safety, and act upon the conclusions of sober judgment. The time may come, when the hour of deliberation will be past.

"We are bound as Christians—

"It is our duty to extend the Christian religion to every nation and people. The command has gone forth—who shall arrest it? As a mean to the performance of this duty, knowledge must be imparted. We must educate—we must civilize. All this is incompatible with slavery. Ignorance is its natural aliment, and superstition follows in its train. Dispel these, and liberty will soon be seen scattering around her thousand blessings. The religion of HIM who came to "proclaim liberty to the captive," will become their religion. If this cannot be done with safety under existing circumstances, it is a conclusive argument in favour of our plan; or, of some other, that will permit us to discharge the obligations that are upon us, which will permit us to give to them the unspeakable comforts of the Gospel of peace, of that spiritual liberty that will make them free indeed."

Dr. Augustus Taylor, in answer to the objection, that the plan of the Society is impracticable, said,

"Let such recollect, that similar opinions, were expressed respecting the views of that mariner

—————"Who first unfurl'd
An Eastern banner o'er the Western world;"

let them recollect, that similar opinions were expressed, respecting the result of our revolutionary struggle: and also respecting the feasibility of propelling a vessel by the agency of steam, and of supplying by artificial means the absence of natural facilities for inland navigation. It would be endless, however, to enumerate the various instances, in which the opponents of new and magnificent enterprises have proved false prophets. To those who allege, that the scheme of gradually eradicating the evil of slavery,

by colonizing the free blacks on the Coast of Africa, as an utopian conception;—we answer: Let the experiment be made. As no more plausible plan has hitherto been suggested, let not this one be condemned before it has been fairly tried. Colonies we know, have already been found in Africa, by the British, French, Portuguese, and Danish governments. And why may not similar colonies be established, under the auspices of the Society, whose cause I now advocate—especially as the Government of the United States has manifested a disposition to co-operate in the measure?"

James S. Green, esq. remarked,

"There is nothing in the condition of slavery more congenial with the feelings of the South than with the feelings of the North. Philanthropy and benevolence flourish with as much vigour with them as with us, their hearts are as warm as ours—they feel for the distresses of others with as much acuteness as we do—their ears are as open to the calls of charity as ours—they as deeply regret as we do the existence of slavery—and oh! how their hearts would thrill with delight, if the mighty incubus could be removed without injury or destruction to every thing around them—for it "has grown with their growth, and strengthened with their strength." It is an excrescence on their body politic, which weakens and exhausts, but its sudden excision might be sudden death. Will they not then embrace our plan as a partial and gradual remedy for this disease? By means of our Colony they may remove their slaves and restore them to freedom—and at the same time no way jeopardize the safety of themselves or their property. The number of their slaves will be diminished—but that diminution will be

the free will offering of the owners—it will not result from any legislative interference—but will be the indulgence of private benevolent feeling—it will not be the act of a stranger but their own act—and thus be stript of all that is offensive to the freeman.

“We again repeat—that our operations are confined to the *free black* population, and that there is no ground for fear on the part of our Southern friends. We hold their slaves as we hold their other property, SACRED. Let not then this slander be repeated. May this and every other objection vanish before the force and light of truth and experience. May the period be not far distant, when we shall witness the people of this country uniting in this plan—meeting on this as on one common theatre, where shall be exhibited the noblest of actions and the kindest of feelings.”

Our last extract touching the disposition which must be produced among the free coloured people by the success of the African Colony, is from the speech of Samuel J. Bayard, esq. of Princeton :

“Let a few able coloured men be educated under the auspices of our institution—let them enjoy the means of visiting the Colony—let them by their talents and virtues acquire the confidence of their brethren; and then, I believe, your only difficulty would be, to accommodate the numbers, who would swarm to our infant establishment. But these men must be men of talents, and zeal, and virtue. They must not only be able to speak to their countrymen, as

to the honesty of your offers; as to the nature of the climate and country to which they are to go; but they must address them in a higher tone—they must set before their eyes in all its ignominious reality, their condition here—the debasement in which they are to leave their posterity; they must arouse a noble pride, of their being the means of spreading the blessings of civilization and Christianity—of founding a great and enlightened nation—a nation of free-men—of handing down to remote ages and mighty empires, the light of free principles and the happiness of social government—of extirpating that traffic in their colour and blood, which still deform the Coast of Africa, and reproaches the philanthropy of the nineteenth century. Let these things be done, and then I have not the least doubt you will see kindled a generous spirit of enterprise, and you will perceive the African bearing every hardship to escape the debasement of his present condition. Like a flash from Heaven an indignant shame and proud determination of change for the better, will take possession of his mind. Then I have not the least doubt we will see an unanimous and pervading spirit of emigration possess the whole race; a spirit like that which in earlier ages moved whole nations to abandon their country for more inviting homes, and led men across deserts and seas in search of security and empire. This is not visionary speculation. I found my opinions on the nature of man; his principles of action which are always the same. We read of such things in history, and may they not again occur?”

AFRICA.

London, October 8.

We have received accounts of a recent discovery in Central Africa, which will soon be laid before the public in a greater detail; but of which the following outline is sufficiently curious: Major Clapperton and Captain Denham, in the course of their late expedition in that quarter of the world, arrived in the territory, and subsequently resided for some weeks, in the capital of a nation, whose manners and history seem likely to occupy, to no trivial extent, the attention of the public of this country—we might safely say, of the whole civilized world. They found a nation jet black in colour, but not, in our sense of the term, *Negroes*, having long hair, and fine high features. This people was found to be in a state of very high civilization; and, above all, the British travellers witnessed a review of seven thousand cavalry, divided into regiments, and all clothed in complete armour. Six thousand wore the perfect hauberk mail of the early Norman Knights; most strange, by far, of all, one thousand appeared in perfect Roman armour. The conjectures to which this has given rise are various. We confess,

for ourselves, that, looking to the polished and voluptuous manners ascribed to those people, the elegance of their houses, &c. &c.; in a word, the total difference between them and any other race, as yet discovered in the interior of "Africa, the mother of monsters," our own opinion, is, strongly, that here we have a fragment of the old Numidian population; a specimen of the tribes who, after long contending and long co-operating with imperial Rome, were at last forced to seek safety in the central desert, upon the dissolution of the empire. In these squadrons, Messrs. Clapperton and Denham probably beheld the liveliest image that has ever been witnessed by modern eyes, of the legions of Jugurtha—may we not say of Hannibal? The armour, we understand, is fabricated in the most perfect style of the art; and the Roman suits might be mistaken for so many Herculaneum or Pompeian discoveries, if it were possible for us to imagine the existence of genuine antiques, possessing all the glossy finish of yesterday's workmanship. One of these travellers has already set off on his return to this sable court.

GENERAL LA FAYETTE'S OPINION.

From an interesting series of papers published by George W. P. Custis, Esq. entitled "Conversations of La Fayette," we some time ago, gave to the public a detailed account of the humane operations of this eminent man, for the benefit of certain slaves, formerly owned by him, in the province of Cayenne. We are now happy to extract from the last number of these papers, the observations of this true and venerable friend to our nation, on a subject, which, if the most delicate, is also the most momentous which can possibly be presented to the attention of the American people.

Truth, when clearly seen by the eye of candour, must, we believe, ever prove omnipotent over reason, and we hope that the hearts of our statesmen are not so hostile to their judgments, as to render a correct faith fruitless of good works. Reflection cannot, at least, do injury. The thoughts which come forth from a bosom, the kindness of which, towards our whole country has not, is not, and will not ever be doubted, merit consideration. He who bled for us in the days of our peril, and when about to sink forever in glorious retirement from the world, crossed the ocean to look with paternal feelings upon the beauty and strength of our institutions,

and upon the wonders of our progress, and to bestow on us his blessing, would not surely, at the moment of his departure, give us advice which a wise man, without examination, will pronounce it madness to follow. His words are these :—

"I have been so long the friend of emancipation, particularly as regards these otherwise most happy states, that I behold with the sincerest pleasure the commencement of an institution, whose progress and termination will, I trust, be attended by the most successful results. I shall probably not live to witness the vast changes in the condition of man, which are about to take place in the world ; but the era is already commenced, its progress is apparent, its end is certain. France will, ere long, give freedom to her few colonies. In England, the Parliament leaders, urged by the people, will urge the government to some acts preparatory to the emancipation of her slave holding colonies. Already she is looking with much anxiety towards her, East India possessions for supplies of sugar, raised by free labour. England is, in fact, rich enough to buy up her slaves property and the current of public opinion, sets so decidedly against slavery, in all its forms, that if the people and government unite, it must soon cease to exist in the English possessions. South America is crushing the evil, at her first entrance upon political regeneration : she will reap rich harvests of political and individual prosperity and aggrandizement, by this wholesale measure. Where then, my dear sir, will be the last foot-hold of slavery, in the world ? Is it destined to

be the opprobrium of this fine country? Again; you will in time, have an accession of at least three free states in this Union—Maryland, Virginia and Kentucky.

"In these three commonwealths there is nothing grown, which may not be produced by *free labour*; neither is the climate inimical to the white man, but the reverse.

"In the course of the next half century, the changes which I have foretold, will probably come to pass; and if they should, what, my dear sir, will be the condition of our friends in the extreme south and south-west of the United States? As slavery declines in the other states, its migration will tend directly to those regions, as its last place of refuge—May we not hope that this will be deemed a matter of serious consideration, worthy of the labours of philosophers, and philanthropists, and of all who feel an interest in the safety and well being of a large portion of the American family?

"The views and labours of the society are directed to the removal of free persons of colour only; but there will be no want of emigrants should that great object be successfully accomplished, as in the munificent instance of Mr. Minge, of Virginia, who for an individual, has done an act worthy of a community, and is entitled to the most unqualified and enthusiastic praise. No doubt many proprietors will follow this generous and noble example, perhaps not on so large a scale, but a little from many, soon becomes a great deal. Again, as few proprietors could afford to part with so valuable a portion of their property without some equivalent they might be disposed to enable this property to *pay for itself*, on some plan, like one I have seen proposed."

BRITISH WEST INDIES.

We perceive that Mr. Brougham has announced his intention of moving in the next Parliament for the adoption of measures, which shall take from the West India Colonists, the power of indefinitely postponing any plan for the gradual abolition of slavery. He thinks the Colonists are on this subject, no longer to be trusted, and is resolved to act according to this opinion.

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At a meeting of the Loudoun County Auxiliary Colonization Society, on the 12th ult. Mr. MONROE, late President of the United States, was elected President of the Society. It was at the same meeting resolved, that the Society will unite with the Petersburg Society, and other Auxiliary Societies, in Virginia, for the purposes of chartering a vessel, to carry to Liberia, emigrants from Virginia.

—
Africa.—A sanguinary war is now carrying on among the tribes of nations in the neighborhood of the Deong river. They have had several severe battles, and many prisoners have been made to supply the *christian* traders on the coast with human flesh, to be added to the mass of extirminating matter already in the West Indies.

Major Denham mentions, that the tribes of Africans who inhabit

the country called Bornott, in the interior of Africa, amount to about 2,000,000, and punish theft by burying the felons up to their necks in the earth, which is the most dreadful punishment that can be inflicted, as they are almost devoured alive by the flies.

TO THE FRIENDS OF THE SOCIETY.

We are compelled, by the large demands which are now made upon our Treasury, urgently to solicit in our behalf the exertions of our friends. It has been deemed expedient to despatch a vessel with emigrants from Boston, as well as one from Norfolk, and the expense to be incurred for their supplies, for the Lancasterian School to be established in the Colony, and for a large quantity of lumber, which should be immediately shipped for the settlement, is not to be promptly defrayed without much zeal and activity, among the friends of our Institution. We depend with great confidence upon their efforts, and shall exert every power to

make the most faithful and judicious application of their charities.

May we be permitted earnestly to request Auxiliary Institutions to transmit their funds without delay to Richard Smith, Esq. of this city, Treasurer of our Society.

An anonymous correspondent in Bristol, Rhode Island, complains of our inattention and inaccuracy in the acknowledgement of funds collected in that place by the Rev. Mr. Sessions. We will only say, that not having received from our Agent a full list of the donations from Bristol, we could not give them. We feel no disposition however to doubt the liberality of the good people of that region, and will do our best to publish their contributions as we have notice of them, with *typographical correctness*.

POSTSCRIPT.

We have just space and time, to say to our friends that it has been announced in the Boston Recorder, that a vessel with sixty emigrants presenting testimonials of good moral character, will leave that place for Liberia on the 20th of December, "among them," says Mr. Sessions,

"You will see the aged Fantee and Haousian saying, I go to encourage the young—they can never be elevated here—I have tried it 60 years—it is in vain—Could I by my example in-

duce them to embark, and I die the next day, I should be satisfied. There is also the Congoese, the Gulan and Angolan, the Aceran and Ashantee, all with their faces to the east.

But there is one case of great interest still.—Her name is A-cush-u-no-no; in Africa she would be styled a young Fantee Princess—brought here to be educated, but most cruelly treated by man, and yet, there is good reason to believe, made an heir of heaven by God. Her pathetic story of woe I reserve for another time, and have only to bespeak the kind attentions of all who may have it in their power to assist these Christian

Colonists on their way to their desired haven."

Mr. Sessions, after mentioning sundry donations to constitute ministers, life members of the Society, observes,

"That was a happy thought which first led to this particular mode of making charitable contributions. After a little attention to the subject, I feel very safe in saying that not less than \$50,000 have in this way been poured into the treasury of the Lord. And then, it is so agreeable to all the forms of female propriety, so delightful in its influence on them, so quickening to the clergyman himself, and so efficacious in promoting the cause of human happiness and the kingdom of Him who laid down his life for us, that to this deed of

mercy especially belongs that fine line of the poet,—

"It blesses him who gives and him that takes." Yea,

"It is more blessed to give than receive."

From a letter just received, we learn that more than sixty Colonists have been engaged to embark at Norfolk, and that others are expected. Never have we been compelled to solicit donations from Auxiliary Societies, with such earnestness as at the present time. *What pecuniary sacrifice can exceed the merits of the object?*

CONTRIBUTIONS

*To the AMERICAN COLONIZATION SOCIETY, from the
18th October to 26th November, 1825.*

From the Liberian Society, Elmwood, Essex, Co. Va. -	\$50	Brought up - -	\$328 32
Rev. W. H. Foote for collections in his congregation, Romney, Va. -	10	Miss Winters of Montgomery Co. Md.—this sum found by her 1 or 2 years ago, -	5
Collection in Presbyterian congregation in Batavia, N. York, per W. A. Halcock, Esq. -	10	J. B. Skinner, Esq. of Edenton, N. C. for the purpose of sending 5 emigrants to Liberia, 50	
Benj. Ely, Esq. of Simsbury, Conn. per Rev. L. Bacon, 6		N. B. Mr. S. has offered to give \$10 for every emigrant that will go from his town.	
Repository, at different times, 50		A gentleman in Orange, Co. Va. 10	
Contributions in Bolton, Conn. per Rev. L. Bacon, -	8 50	The Auxiliary Colonization Society, Hudson, New-York, 25	
Do. in Wilton, Conn. per do. 14	50	Collected in New-England, by the Rev. Horace Sessions, 1,000	
Do. in Tarringford, per do. -	6 25		
D. Coleman, Newbury port, Mass. 1			
Auxiliary Society, New-Jersey, per J. McLean, -	172 07		
	\$328 32		\$1,418 32

N. B. page 260, line 15, from the bottom, for 1797 read 1787.